

THE
Anglican Church
IN
North China

BY THE
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THE Anglican Church in North China.

The Old Testament begins with a large picture of the world and of mankind; then having set the scope of God's thought before us, it closes down to the little sphere of Abraham's life and the stock of Abraham, through whom God worked a special work for mankind at large. Many books now picture the problem of China; this account which follows pictures one little bit of the organ and body of Christ through which He is working for the future of China. A Mission, one small Mission among many, seems a little thing to care for when the mystery, the burden, and the magnitude of the East have entered into our thoughts. But who can tell the power of the life of the mustard seed which has been sown now forty years in North China by the S.P.G.? For one in whom love of the Body of Christ has been cherished and rekindled where English people worship in the adapted hall of a Chinese palace which forms the British Legation Chapel; for one who has ministered amid the beautiful Anglo-Chinese architecture of the Cathedral in Peking, when the holy orders of the Catholic ministry have been conferred by the Bishop upon men and women of English and of Chinese birth; for one who has approached the Christmas Festival down in the frozen country, in a rude church whose unhewn rafters and pillars of little crooked tree trunks have recalled to him the stable of Bethlehem; for such an one, lost amid the miseries and sin and vastness of heathen China, this S.P.G. Mission has glowed with light and love and life. We English Churchmen cannot ourselves grapple with China as a whole, but we can see to it that the seed sown by our representatives is the best seed we know, and that the nurture given to it is the best our sacrifices can supply. We can then trust the living Christ to give it that life, growth, and fruitfulness for China which are in His

sovereign purpose. The time may come when what we are doing now in one or two places will be imitated and extended by hundreds of China's own Christians.

The North China Mission of the S.P.G. originated by the offering of men and money after the first Day of Intercession for Foreign Missions which the Church of England observed in 1872. Bishop Wilkinson, as he afterwards became, proposed that day of prayer. Till his death he continued actively at the home base as a foster father of the Mission.* One of the two first priests, and much of the money that launched this Mission in 1874 came from his parish. That priest, Charles Perry Scott, became first Bishop of the Mission in 1880.

For many years the Mission existed on a very small scale, its few members rather prospecting, winning experience, and laying foundations for the larger work which has now begun to grow, than building any great fabric themselves. Ecclesiastically, jurisdiction was given to Bishop Scott over Shantung, over the metropolitan province of Chihli, over the south of Manchuria, and westward through Honan, through Pastor Hsi's province of Shansi and on, through Kansu, to the borders of Tibet and Turkestan. Practically, development has been only in certain portions of this field.

English Work.—There has been a steadfast and not unfruitful ministry, in accordance with S.P.G. principles, to the English speaking people in Chefoo and Wei-hai-wei, Tientsin and Peking; and up the railway (that leads on to the homeward Siberian route) into Manchuria, where one priest resides at Newchwang and another, supported by his old home parish, works up and down the railway from Dalny.† For the sake of our own people this work has been necessary and well worth while; it has been far from unfruitful in the matter of their relation with the

* He was President of the North China and Shantung Mission Association, in which position he has been followed by the Bishop of Gloucester. It ought to be stated that, while the S.P.G. helps increasingly in the work of the Church in North China and Shantung, the work has also been nobly supported by this other Association, and also by the S.P.C.K. No attempt is made in this account to disentangle the contributions of these societies, but from time to time reference is made to certain places where the S.P.G., as such, is giving special help to the Bishops.

† Similarly in the 'forties S.P.G. helped to start the English bishopric and English work in Hong-Kong.

direct Mission work and their support of it; in the far greater social intercourse which is now growing up between the Chinese and foreigners it is likely to bear increasing fruit. A branch of the C.E.M.S. was recently formed by the combined efforts of an S.P.G. missionary and an Army chaplain among our troops in Tientsin. The members heard that their English church was to be used by some Chinese Christians for a Chinese service—"Let us go and stand shoulder to shoulder with our brother Christians," they said. "If we have to use a different language, we can sing the same hymns." "Why don't you ask us for more?" said a man in the consular service to a former chaplain in the Legation. "There are men all over China who know you and would give you anything you want for the Mission."

Chinese Work.—Evangelistic work has been carried on from a small number of stations opened in the interior of Shantung province, in Peking, and across a belt of country a little to the south of Peking stretching for a few days' cart ride north-east and south-west. These latter are based on Peking. Shantung has been the scene of real hard pioneering work, carried out in the face of many obstacles from the 'seventies onwards. This is now being enormously helped by the fact that most of its main stations have been linked together by the new railway which connects Peking and Shanghai.

The work south of Peking grows out of that initiated during the decade or so in which the C.M.S. laboured in and around Peking before they withdrew their prospecting forces for concentration elsewhere. This withdrawal was in accordance with the plan which leaves the north of China to S.P.G., the central Yangtze valley to the American Episcopalians, the south of China to C.M.S., and the west to C.M.S. and the Anglican section of the China Inland Mission.

Growth.—The great break caused by the Boxer rising of 1900 occurred when the evangelistic stage was beginning to be supplemented by school and medical work. The blow to the Church was heavy. Before the storm really broke one priest was killed in Shantung; when it broke two of the small band who formed the Mission were killed at

Yung-ch'ing, the north-east limit of the belt of outposts based on Peking. But slowly and steadily the Church rose to repair the disaster which had wrecked the Mission. In 1903 the area of the Mission was subdivided, and Geoffrey Durnford Iliff of the Mission staff was consecrated Bishop of the new diocese in Shantung. In 1911 Yuan Shih-kai's home province of Honan, where hitherto the Church had done only occasional work among the Englishmen on a mining concession, was also cut off and handed over to the Canadian Church. In 1914 Bishop Scott was succeeded in the Bishopric of North China by his old lieutenant, F. L. Norris. Amid the new atmosphere of confidence and progress which has followed the Boxers' failure to oppose foreign ideas and the welcome given to them by the Revolution, movement has begun. Medical work on a much larger scale than before supplements the evangelistic work, and educational work on a still larger scale takes the important place which is its due. A native ministry has been started, and the organization of a national Church is in steady progress.

The Cathedrals.—The centres of this work are at Peking, in which city is the Cathedral for the Diocese of North China, and at Tai-an-fu, where Bishop Iliff is building the Cathedral for the Shantung Diocese. The two cathedrals are designed in very different ways, but each represents a great fact. In the capital of China, on a ground plan taken from the Christian cross, Bishop Scott incorporated with Western methods of construction as much as possible of Chinese form and decoration. The Cathedral of our Saviour, Peking, represents the offer by the Church of a Christian foundation on which all that is best of China's life may be built and grafted.* In Tai-an-fu, which is set at the foot of the sacred mountain of Taishan, to which pilgrims still travel in their thousands, Bishop Iliff is raising the witness of a fine Gothic building. This Cathedral, like a Norman or a Byzantine church in England, frankly represents the challenge of the Church which, coming to us from outside ourselves, gathers us all together in one, and now reaches to China from the West, as it came originally to England across the Continent from the East.

* See *The Mission Field* for August, 1914.

CHRISTIAN WORSHIP.

The ideal of worship which these cathedrals are designed to represent even more fully than the other churches of the Mission is one which seems peculiarly fitted to the needs of China. If on the one hand it corrects the slovenliness of much of the ordinary temple worship of the land, which has done little to prepare the Chinese Church for the spirit of reverence, on the other hand, the reverent services of our Church seem the right form of Christian worship to touch those who have known the stately worship of the Temple of Heaven and of the Confucian sacrifices. The translation into Chinese of forms of worship, which England has inherited from the experience of many Christian centuries and countries, was one of the great tasks of the earliest generation of the Mission staff. The Chinese Prayer Book now in use is deliberately and avowedly offered as a translation and not as any special adaptation to Chinese ideas, because, as its preface says, Bishop Scott considered it wise to show the Chinese Church the best we English know, and to leave any future adaptation to be made by those who are themselves Chinese. As the worship of the cathedral congregation in Peking is admired for its reverence by visitors from Missions all over China, so requests constantly come from all sorts of Mission stations for copies of our Chinese Prayer Book, in order that it may be a help to others in developing the spirit and practice of prayer and worship. It is interesting to note that one of the recommendations of the National Conference with the Edinburgh Continuation Committee, which was held at Shanghai in 1913, was that a form of Common Prayer should be drawn up to be offered for optional use in all China Missions.

WOMEN'S WORK.

Before we treat more fully of the medical and educational work and the building up of a native Church, a few words, brief but full of honour, must be said of the women's work done in these two dioceses. Each branch—evangelistic, educational, and medical—has been helped on by the married and unmarried women of the Mission. The latest development has been the strengthening for service which has come to two of the families in the Mission through the help given

by children's nurses, who have come to them from the S.P.G. Guild of Missionary Service. The most distinctive feature in the organization of women's work is S. Faith's Home, Peking, where the North China Diocese has a band of three deaconesses and other unmarried women. Their work in the girls' schools, hospital, and dispensary, in the teaching of poor and of educated women, in the training of Biblewomen, and in visiting the country stations, and above all the spirit of their life and devotion make up one of the richest gifts which Bishop Scott, who founded and watched over their community, won for the Church. As associates, sharing in their inspiration and fellowship, there are attached to this community all the English and Chinese women who work in the Mission and a certain number who live in the English settlements in Peking and Tientsin. These associates include a small band of able women, honorary members of the Mission, who are doing educational and religious work of their own, pioneering among the upper class women of Peking. Lectures to women on the principles of hygiene, home management, and education have attracted large numbers to the preaching rooms on market days; in this work women and doctors from several Missions have co-operated.

MEDICAL WORK.

The medical work done by the two dioceses has developed rapidly in recent years. It is good, but not yet nearly adequate in quantity, nor sufficiently supported. In Shantung women doctors superintend it at Ping Yin and a medical man at Yen-chou-fu, an important new Mission centre on the railway. The Mission in Peking was able to spare a man for plague work in 1911 and for Red Cross work in the Revolution. Its share in promoting medical education will be dwelt on later. The staff here is strong enough now to undertake occasional country work when the evangelistic bands go out on their tours. At Hochienfu, in the centre of the belt of country stations worked from Peking, a hospital is now being opened under a Christian Chinese doctor trained at the Peking Medical College. Hochienfu is a Mohammedan centre; a hospital may lead to a new work among that section of the population as it has done so often elsewhere. Another illustration of the

way in which one branch of Mission work helps on other parts of the work is supplied by the scheme for medical development among the country stations, of which this hospital represents the beginning. It will be easier for the Bishop to accept the responsibility of placing married men and their families in these outposts, and consequently it will be easier to pay regard to Chinese feeling in making the proposed arrangements for extending the work of S. Faith's Home among the countrywomen. It is especially in the country districts that the neglect of work for the women and girls is felt. In a famine area round Chichou, at the south of this belt of country, near where the Rev. Frederick Day was murdered in the Revolution, a Refuge for forty girls who were in danger of being drowned or sold has been opened by members of the Mission. It would be a great thing for that area if this act of Christian charity could be followed up by more than the elementary dispensary work and the occasional women's work which are at present given to the district. Chichou itself has a drug fair to which sellers come from all over China. It offers a challenge to the Christian Church to display the best we have learnt of God with regard to disease and suffering. The Girls' Refuge is a great call for extending our girls' educational work.

EDUCATIONAL WORK.

One of the two primary objects with which the Church generally carries on educational work is the training in Christian faith and character of the new-born sons and daughters of her baptism. The forces of heathen heredity which have to be eradicated are so great, and the power of a Christian heredity is so purifying, that the Church cannot but come to the help of Christian parents in the bringing up of their children. The Roman Church in China, which has laid down a rule that none shall be ordained except those who have two generations of Christianity behind them, may seem to be lacking in faith, but its long experience has taught it the power of this great fact of heredity. The second of the two primary objects of Mission education is to produce Christian leaders for the service of the Church in the ministry, in education, and in medical work. As evangelistic work reaches out to the

many and wins the few, so educational work will only look to win for direct Church work a certain proportion of those whom we educate; but the result in the case of a few is worth our effort in both fields. Among other objects attainable through our schools in the present position of affairs in China is the influencing of non-Christian boys and girls. Partly through the superior teaching which many Mission schools can give in English and in the other modern subjects which the Chinese seek now, partly (and this may, in many cases of good families, overcome some of the sense of social cleavage between them and the class from which most of our Mission families are at present drawn) owing to the better moral tone and discipline in Christian schools, as compared with Government and private schools,* non-Christian boys and girls are attracted within the circle of Christian influence, and grow up to entertain, even when unconverted, a much better appreciation of Christianity. Lastly, this same fact that our schools now equip boys with what they desire for advancement in various walks of life, saves the Mission school from one serious danger. If the school were only able to equip a boy for the service of the Church, it would be much harder than it now is for him to face fairly and with pure motives the question of his vocation to Church work. It is partly for this reason that the North China Diocese is now considering the establishment of an industrial school for some of its boys who are not fitted for the usual secondary school course in modern subjects. If our boys and girls are free and able to win their way in other fields, then their work, if they give it to the Church, and their offering of themselves freely for it will be of greater value.

At present the number of girls' schools is very much less than that of the boys. This is an extremely serious fact when we remember that Christian men of education must find Christian wives of similar culture if the New People, as the Christian community is rightly called, is to grow in purity and power. But the number of girls' schools will increase as our women workers spread further afield and our trained Chinese teachers increase in number.

* cp. *The K.M. Magazine* for September, 1914, article on "Rivetting Old China."

The general outline of the system, so far as the efforts we have been able to make in various directions constitute a system, is as follows. The bulk of the primary education is given in small schools with about ten boys or girls in each. They are taught mainly by Chinese teachers, who too often, at present, are of the old style and not always Christian; the work is frequently supplemented by the help of a visiting catechist or clergyman for Scripture, and perhaps for one or two modern subjects. The cost of one such school per annum is about £10. There are districts where it is increasingly possible for the local community to share the burden of the expenses with the Mission. In Peking a larger primary school is now entirely organized and financed by the efforts of a Chinese sub-committee of the Cathedral Vestry, costing the funds from England nothing.

Secondary education is much more expensive, and if it is to be carried out on the scale and according to the standard that is necessary a long generation or more must elapse before it can dispense with large English grants. Most of our Christian children at present need Church scholarships to meet their fees, and even if all Christian and non-Christian scholars paid such fees as it is at all possible to ask, the schools would need help. There are no endowments, no rate aid, and no Government grants, such as are given in England and by the Indian and some Colonial Governments to Church schools and colleges. The North China Diocese has in Peking one central boys' school and one first-rate school for girls. These were both enlarged by substantial help from the Pan-Anglican Thank-offering, and each takes at present about 80 to 100 scholars. The oldest of its country districts, Yung-ch'ing, makes great use of a non-Mission school, which it helps to work and in connection with which it has a Church hostel. The school originated with a large indemnity, which was exacted by the Powers for the Boxer outrages in the district, but which, on being refused by the Church, was devoted to the good of the neighbourhood. In Shantung there are secondary schools of a similar standard, at Tai-an-fu, at Wei-hai-wei, and at Ping Yin. Great as is the need for more trained English teachers for all these schools, perhaps there is none where the need is so pressing

as in the boys' school, the Chung Té school, in Peking. The old cry of the missionary meeting must go up for these schools—"Give us men, women, and money."

Higher Education.—This is the great answer of the Church to the suspicion that all our Mission schools are only tending to Westernise and enslave our Christian community. As a matter of fact, there could be nothing more loyal to Chinese national feeling than the way in which our Mission schools, primary and secondary alike, frankly teach the Confucian classics as a large part of the curriculum; and though the curriculum for modern subjects has not yet been entirely standardized by the Diocesan Board of Education, in the North China Diocese, at any rate, one at least of the leading schools definitely accepts the curriculum laid down for Government schools by the Chinese Department of Education; and in no case, even in the teaching of English, is the curriculum different in principle from that which the Chinese Government has adopted as most fitted to the present state and need of the country. But the great answer of the Church to the suspicion that it is an enslaving, foreignizing influence is in its higher education, for it is there that it is seen openly and vigorously striving to equip a generation of Christian men and women who can be real leaders and workers in a truly native organization. As our ministry, our schools, and our hospitals become more and more staffed with the Chinese men and women whom we have trained, it will be seen that we have been working at an education which shall not enslave, but emancipate, the Christian Church of China.

1. **Teachers.**—Girl teachers are now being trained, for both the dioceses, in a normal class which crowns the work of the girls' school in Peking. Partly perhaps in consequence of this work very close and friendly relations have grown up between the school and a Government normal school for girl teachers near by; this friendliness strengthens the hope that our Mission schools will often extend their influence beyond themselves, and become models for what is being attempted by the Chinese through Government and private enterprise. There are no men at present in the Mission to train men teachers.

2. Doctors and Nurses.—Students of nursing and dispensary work have passed and are passing from both the boys and girls' schools into the hospitals of the Mission, both strengthening its work and illustrating the teaching of the Church as to the place and vocation of women as active sharers in her work and fellowship. Women doctors have not yet been trained by the Mission, though an opening for this training is now at hand. Men have been and are being trained as fully qualified doctors. The account of their training as it is now carried on brings us to the first instance of Union Work in which the Mission co-operates with other Missions. There is in Peking one of the largest and, it is often said, the best of all the medical colleges in China. It has over one hundred students, and a strong faculty of a dozen English and American doctors who hold among them several of the highest qualifications. The college was given a handsome donation of money by the famous Dowager Empress who had received benefit from its founder, and what is of far higher value the privilege, unique among Chinese missionary colleges, of granting degrees, which qualify for Government appointments, civil and military. Its organization on a scale which shall ensure an adequate staff of men, with time and ability to specialize on the various branches of medicine and surgery, has been made possible by the acceptance on the part of the several Missions in Peking of the proposal made by the London Mission, that they should club together the united efforts of all their medical men. The Church of England Mission in Peking, which has now got one Chinese and two English doctors on the staff of its own hospital, is now enabled by the S.P.G. to detach a third English doctor and also an English chemist and dispenser for the work of this medical college. The S.P.G. is further erecting a hostel (with its own chapel) for thirty students at the college, at which, under the wardenship of the S.P.G. doctor, the Church students from various dioceses will live. They will live in close comradeship with a proportion of non-Christian students. Many non-Christian students in the past owing to such influences have left the college, not only doctors, but Christian doctors.

3. **Clergy, Catechists, and Biblewomen.**—The members of S. Faith's Home in Peking have in the past trained a small number of Biblewomen, whose work has been most valuable in Peking and in country stations. There is the promise in the Peking Girls' School of more of these workers, for the spirit of the schoolgirls themselves is shown by the fact that they have their own school Mission, in the form of a Sunday school which they conduct in the preaching room for rough little children off the streets.

Classes for catechists and clergy have been organized from time to time as men have been ready for training. The Diocese of Shantung has in the past done most valuable work at Chefoo for both the dioceses. Shantung, which was later than North China in ordaining clergy, has now ordained twice as many as in the sister diocese. With its splendid new recruits from home and a picked body of University graduates to work on, Shantung is preparing, with S.P.G. help, to open a strong theological hostel at Chinanfu, the capital of the province. Boone College of the American Church Mission at Hankow has helped to train two men. In Peking a class of eight catechists has just been carefully trained, at the expense of the Legation Chapel. These men marked the coming of the new spirit in China, being of a class above that which we have usually touched; most of them came straight into the Church and the service of the Church after being trained for teachers at a Government normal school, and won for Christ by a Chinese priest of great evangelistic power. Some of them are almost certain after a few more years in the Church to pass on into the ordained ministry. Peking is now giving three candidates, who have had a better general education than the Mission had given before, a course of three years careful training for Holy Orders, on lines which will also be in advance of any theological education given so far in either diocese.

UNION UNIVERSITIES.

All the professional and technical training above that of the secondary schools of the Mission which has now been indicated has been conducted independently of any

University. But Christian Universities are growing in China, and the S.P.G. does not intend to keep out of them. It is only the American Church, with its S. John's and Boone Universities at Shanghai and Hankow, which has had the zeal and generosity to found Church institutions of this standard. England has made it necessary for her Church Missions to recognize that if they are to engage in University work they can only hope to do it by clubbing their efforts, as in the Union Medical College, with those of other Missions. There is much to be said for this policy—it widens the outlook of the students, who work with those of other Missions; it prepares the way for further union among the Christian forces in the country. But the Church Missions have felt it necessary to claim that their students shall share in the general education of these Union Colleges and Universities as residents in their own Church hostels, where their own Church witness can be maintained, and where they can be led on through the passage from boyhood to manhood, to a living and rational love of their own Church system. It would be poor charity to the future Church of China, which we all desire to see, to send in our Chinese leaders with their hands empty of those gifts of Sacrament and Tradition which we have inherited for them. The S.P.G. is now, as has been said, strengthening the position of our Church doctors and students in the Union Medical College in Peking. In the same way, in the Diocese of Shantung, Bishop Iliff has co-operated at Weihsien in the Union Arts College, which is soon to be moved to Chinanfu. The suggestion that his students should have their own hostel was at first accepted with doubt and fear. It has been vindicated in practice triumphantly. It is the graduates from that hostel who are referred to above as forming the Theological Hostel which is to be opened at Chinanfu, where the Union Arts College will be allied with a medical college and other institutions in a very considerable Christian University. In Peking it is now announced that there is to be a larger Union University. The generosity of an exceedingly wealthy American, it is also stated, is to make possible the federation of the Union Medical College, an American Methodist University, and other work in a very large University scheme. From the Church point of view half the glory of this new scheme is

that the donor makes it a condition that we shall all go in on the basis of our own denominational hostels. The funds, it seems, may be so ample as to leave further money almost out of our thought. The cry in this case will be "Men and prayer—give us men, able to rise to so great an opportunity; give us prayer that we may win and move and train Christians strong enough for China's need."

STUDENT WORK.

Before we leave the educational work which the Church is developing in North China, something may be said about the allied subject of work among students who attend not Mission, but Government colleges. Peking, the governing centre of China for centuries, is now becoming more and more a centre of national life; its railways reach up to Manchuria and down to the south by the trunk lines which connect it with Shanghai and with Hankow and thence, in time, with Canton. And at this centre there are now gathered together, not only the officials of all the boards, but many thousands of students preparing for official and other careers, men who come from every province and even from the great inland dependencies of Mongolia, Turkestan, and Tibet. Four or five thousand of these students are gathered in the quarter of the city in which the Church of England Mission is established. Various links have been formed with this student community, and some direct and encouraging efforts have been made among it. The Y.M.C.A., who are keen to help the Church in every way, have done most useful and hopeful pioneering work here. The S.P.G. is now helping to establish an organized work especially for these men, centring round a hostel and lecture room. As this is being written the priest of the Mission who is to take the lead in opening up this work is seeking for a man who, it may be hoped, will only be the first of several to give themselves to this very important and very needy class of men. The condition under which many of them live is pitiable. The strength they might be to the Church's work for their country is of the kind much needed in her counsels and her ministry.

A NATIONAL CHURCH FOR CHINA.

A nation with 4,000 years of history and over 300,000,000 of population may be expected to be capable of entertaining large ideas. The pectoral cross of the Bishop of North China is copied from the device on the eighth century Nestorian tablet in North-West China, and the joy with which he can wear that link with the past is only matched by the satisfaction with which the Christians of the diocese dwell on the historic memories which that inscription stirs. Their appreciation of such memories augurs well for the development of a historic sense in the Church of China, which shall balance any undue disregard for Christian history and tradition which their pronounced sense of nationality may foster. The ideas which they entertain for the future of their national Church are not small.

The contribution of the North China Diocese to the formation of a Chinese Church, which shall be at once catholic and national, has been of the weightiest. As compared with some other Chinese dioceses its own work has been in the past starved and small. But the statesmanship with which her first Bishop, Dr. Scott, as Chairman, and her present Bishop, Dr. Norris, as Secretary, laboured in the preliminary conferences for the formation of the Anglican Synod of all China, which was constituted in 1912, has been a gift to China of the first order. Parallel with the Nippon Sei Kokwai now stands the Chung Hua Sheng Kung Hui, the Sino-Catholic Church. It stands four-square upon the basis of the Lambeth Quadrilateral, owning the Historic Episcopate, Two Sacraments, Two Creeds, and the Holy Scriptures of the Old and New Testaments. The thrill of enthusiasm which its organization shot through the Chinese clerical and lay delegates to the Synod and through the Chinese Churchmen whom they represent, proves conclusively that in their view our bishops and leaders have been as loyal to the ideal of nationalism as they have been faithful to catholic order. The constitution of an S.P.G. diocese, in which the diocesan bishop is master in his own house and not the agent of a home board, made it natural that North China should be able to take a strong part in this work of building a national

Church.* The first act of the Synod after its constitution was to form a Board of Missions, which is to present at its next triennial meeting in 1915 a report proposing that the eleven united dioceses, many of which have a far more developed native ministry than there is in the north yet, should combine to send a Mission to some untouched part of China, and that this Mission should have a Chinese bishop consecrated as its leader. Every diocese has long been developing its self-government by means of diocesan conferences or synods, based upon a system of what may be called parochial vestries and ruridecanal conferences. The General Synod is based upon these diocesan conferences and synods, and the proposal for this Chinese Church Mission in China is being submitted in advance to each diocesan council. North China has not been backward in endorsing the proposal. It is very probable that one of the untouched western provinces of Bishop Norris' jurisdiction will be the sphere of this united venture.

CONCLUSION.

A survey of the Church's work in North China provides a strong call for prayer, personal service, and sacrifice of means. It is the record of the work of a body of men and women who, after the years of patience which founded their work, are full of hope. The times in China are full of hope. The experience won in past years enabled the work now being done to be planned on lines that are full of hope. In view of the vastness of China, the work may and does look exceedingly small. But it is not small in its aims, nor is it small in its sense of the Life Abundant, which can make the smallest grain of mustard seed grow to strength. The work scattered over the illimitable countryside is a witness to the Chinese Church of the future, that it must be looking ever to its many millions of strong country-bred people with a spirit of venture and enterprise. The work of the central institutions in our cathedral and university cities affords the training ground for the men and women who will conduct that enterprise for their own land.

* It is interesting to add that two or three senior members of various non-episcopal Missions in China have told the writer that, to their thinking, episcopacy probably affords the best form of Church government for the Chinese in their present stage of development.